



# 二十四祖 師子尊者 (續)

## The Twenty-Fourth Patriarch, Venerable Lion (continued)

宣公上人講於1981年9月7日

比丘尼恒持 修訂

A lecture by the Venerable Master Hua on September 7, 1981

English Translation Revised by Bhikshuni Heng Chih

或說偈曰——宣公上人作：

師子尊者志非凡 求法問道願心堅  
 應無所住離諸相 如有功能即落邊  
 五蘊皆空破迷執 萬緣放下了真詮  
 王劍斬頭白乳現 右臂墮地始服甘

我又說一首偈頌，來讚歎這位師子尊者。一開始就說。

「師子尊者志非凡」：師子尊者，他這種志願不是普通人能比的，他是個特別的人，他很特別的，特別到什麼程度呢？

「求法問道願心堅」：他到處求法，到處訪道，訪友求師；他到什麼地方，都卑躬折節，敏而好學，不恥下問。不要說遇著二十三祖這麼高的人，就遇著比他低的人，他也向他們求法問道。他為法忘軀，為法心切，這一種願力很堅固的。

「應無所住離諸相」：他請問二十三祖：「用什麼心來求道？」二十三祖就

*A verse in praise of him by Venerable Master Hsuan Hua says:*

**Venerable Lion's determination was extraordinary.**  
**In seeking the Dharma and inquiring about the Way,**  
**his vows were solid.**  
**One should not dwell anywhere and should leave all marks.**  
**Thinking one has function and is able,**  
**one falls into an extreme view.**  
**The five skandhas are all empty;**  
**confusion and attachments are broken through.**  
**The myriad conditions are set aside; the final truth is mastered.**  
**When he was beheaded by an imperial sword,**  
**white fluid flowed forth.**  
**When the king's right arm fell to the ground,**  
**he brought forth genuine respect.**

*Commentary:*

So, I've also written a verse in praise of Venerable Lion, which begins:

**Venerable Lion's determination was extraordinary.** Bhikshu Lion had an exceptional will. He was no ordinary person. He was special. To what extent was he extraordinary?

**In seeking the Dharma and inquiring about the Way, his vows were solid.** He went about seeking Dharma. He sought the Way in many places. He went about seeking a teacher. Wherever he went, he would inquire about the Dharma

告訴他：「應無所住而生其心。」不用心，也就是「應無所住而生其心」了！你不要著相了！你以為要用什麼心？你有所用心，那就不是無功用道。

「如有功能即落邊」：假若你有功能，就落二落三、落空落有，落於二邊了。

「五蘊皆空破迷執」：他色受想行識都空了，他把凡夫這種五蘊的法都破除、破開，沒有迷執了。

「萬緣放下了真詮」：這萬緣什麼也都不罷了！無罣礙故，就無有恐怖，遠離顛倒夢想，得到究竟的涅槃了，所以叫「了真詮」。

「王劍斬頭白乳現」：這個國王用寶劍把他的頭斬下來，白乳從斷頭處湧高數尺，這是有真功夫。你若問：「他證果了，那把頭斬下來後，他的頭會不會自己又回到頸上呢？」可以的，但是他不這樣做。為什麼？因為這樣做，又生執著了。那個時候，他就是這樣示現，這國王也是成就他這種道業，來給眾生做一個見證。至於師子比丘，他頭掉不掉，這根本都不是問題的。

「右臂墮地始服甘」：這個國王的右臂也同時斷了，掉到地下。這時國王才知道，喔！這真是證果聖人！我現在是受果報了！雖然右臂斷了，心裡也佩服了；佩服這個世界真正有聖人，真正還有傳佛心印的人。他心服口服，一點也不反抗了。

各位說說看，這個國王的右臂怎麼斷的？是不是師子比丘會武功，這個白乳一出，就好像練了寶劍，把這個國王的臂斬斷了報仇呢？是不是這樣？我不明白。你們想一想，今天我就問你們這麼多的問題。或者是天龍八部在那兒不高興了，「啊！你這國王，你拿聖人來做試驗品！」所以把他的右臂斬下來了，這就是護法的力量。❀

from those he met. It made no difference if the person was of lesser status, he never hesitated to seek counsel from those beneath him. Not to speak of seeking Dharma from the Twenty-Third Patriarch, someone so lofty, he would inquire just the same about the Dharma and the Way from those who did not come up to his level. His attitude was that of forgetting himself for the sake of the Dharma and of being utterly sincere in asking of others. The power of his vows was especially firm.

**One should not dwell anywhere and should leave all marks.** He asked the Twenty-Third patriarch, “What mind should be used in seeking the Way?” The Patriarch told him, “One’s mind should not dwell anywhere.” Don’t be attached to things! What mind did you think you should use? Using any mind at all is not the effortless Way.

**Thinking one has function and is able, one falls into an extreme view.** If you think you are capable, that you have function, then you fall into the second and third thought. You fall into the extremes of emptiness and existence.

**The five skandhas are all empty; confusion and attachments are broken through.** The Patriarch Lion broke through and let go of the five skandhas that are clung to by ordinary people. Once he broke through them, he no longer had that confusion or attachment.

**The myriad conditions are set aside; the final truth is mastered.** He was not hung up on the myriad things in the world. Since he had no impediments, he also had no fear, left far behind upside-down dream thinking, and obtained ultimate Nirvana. That’s what’s meant by the final truth being mastered.

**When he was beheaded by an imperial sword, white fluid flowed forth.** The king severed his head with a sword and a milky fluid shot tens of feet into the air. That’s possessing real skill! Someone wonders, “Well, if he was a sage couldn’t he have simply willed his head to grow back together with his body?” Yes, he could have, but he didn’t choose to do that. Why not? To do that would have been to give rise to another attachment. When the time came, he allowed the white fluid to be the revelation. The king was someone who helped him accomplish his deeds in the Way. The entire event gives beings a source of proof of sagehood. Besides, it made absolutely no difference to Bhikshu Lion whether his head was cut off or not.

**When the king’s right arm fell to the ground, he brought forth genuine respect.** As the head fell to the ground so did the king’s right arm, and then he knew: “Ah, he was indeed a sage and I must suffer this retribution.” He lost his right arm but he brought forth genuine respect for the sage. He now knew that there are true sages in this world. He knew beyond doubt that the transmission of the Buddha’s Mind Seal was a genuine Dharma. He paid reverence mentally and verbally. He had no negative reaction to his instant retribution.

Can anyone tell us how the king lost his right arm? Was it that the Bhikshu Lion had mastered martial arts and used the white fluid like a sword to sever the king’s arm in revenge? I don’t understand why. You can think about why I have asked you so many questions today. Maybe the gods, dragons and others in the eightfold division of protecting spirits were outraged: “Ai! You, king, dare to test a sage!” And so at that, they cut off the king’s arm. In that case, it was by virtue of the power of the Dharma Protectors that this happened. ❀